regions as were not strongly influenced by the Japanese are valuable materials provided they are used with care. I have, therefore, sought my materials, as much as possible, from these sources and have used archaeological investigation only as complementary materials.

It is still an open question whether the people called the Ezo in ancient times are the present-day Ainu. Recent excavations indicate that at least in northeastern Hokkaidō there lived a tribe whose culture and constitution differed from those of the present Ainu and whose descendants had existed until relatively recent times. While it cannot be said with certainty that the present-day Ainu are the Ezo recorded by history it seems that the majority of the Ezo, especially those who came into contact with the Japanese and of whom we have records, were Ainu. Therefore, taking what we know of the present Ainu together with what records do exist on the life of the Ezo, we will have, without serious error, raw material on the life of the Ezo of the past.

I. ECONOMIC LIFE

There is little doubt that the Ainu were living in Friedrich List's or Richard Eely's "hunting and fishing stage." By the time records of them began to appear they were already engaged in crude agriculture with millet, barnyard grass, and turnips as the main products. This was in the southwestern part of the island where climatic conditions were favorable and where they came in frequent contact with the Japanese. In other parts of the island dogs, which are advanced domestic animals, were used and the people had progressed from the stage where they relied on natural food to growing food themselves. However this use of agriculture was primarily due to the influence of neighboring peoples and food was still chiefly obtained from natural sources, the products of agriculture and dog-breeding being only supplements, so that they were still a hunting and fishing people. Their food, which was very simply prepared, consisted mainly of flesh obtained by hunting and fishing and a few vegetables to add to their diet.[1] For clothing they had, since ancient times, made textiles from vegetable fibers called *Attushi* [elm bark cloth] or *Reteruppe* [hemp cloth]. Judging from the methods used and the tools discovered, their textile techniques were imported from Japan either directly or indirectly[2] and previous to this importation clothes of *Uri* [animal skin], *Rapuri* [feathers] and *Akumi* [fish skins] which were respectively, the skins of animals, birds, and fish, had been sewn together with tendons and grass fibers,[3] and *Kera* [straw coats] had been used. Those areas

[1] Kindaichi Kyōsuke, Ainu no seikatsu to minzoku (Ainu life and customs) in *Saihō Zuihitsu*, 131 ff. Tsuru Hideo, Ainu no inshokubutsu ni tsuite (On Ainu food and drink), *Tōkyō Jinruigaku Zasshi* (*TJZ*) 16: 398 ff.

[2] *Hokkaidō Shi* 1: 17.

[3] Kōnō Tsunekichi, Ainu jisei no ifuku (Handmade clothes of the Ainu), *Hokkaidō Jinruigaku Zasshi* (*HJZ*) No. 1: 5 ff.

2: Batchelor M-5 (1877-1924)1927
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head covered. Should anyone cut his hair, unless it be on the occasion of a death, misfortune will follow; either he himself or some of his near relations will die soon after it. So have the gods taught. Let all therefore beware."

Another legend runs thus: "In ancient times, when the Divine One came down from heaven to teach the people, he said: 'Let any woman whose husband dies cut and pluck her hair out and look very miserable. Let her also wear a hood upon her head. If she does not look sad and remain apart from other people, someone might want to marry her and that would be a very bad thing to do. No widow should allow her hair to grow long again, nor should anyone who has lost a husband or wife remarry. This is because husbands and wives rejoin one another in the world beyond the grave.'" So taught Aeoina the Divine. But, although superstitions die hard, the barber has now come in, so that this one respecting the hair is rapidly disappearing, for both young men and women now dress their hair in foreign fashion.

Apropos of this matter, it is very interesting to remark that it is reported how Satan himself once preached a sermon from the pulpit of North Berwick Church, in which he comforted his many servants by telling them that so long as their hair was on, no harm could come to them!

But speaking more particularly to the point of the general appearance of this people—one friend said to me when visiting them, "How very like the Japanese some of them are! Look at those children! Why, I see no difference between them and the Japanese boys and girls playing with them!" But this, I pointed out, was not at all to be wondered at, considering what we know about child adoption and intermarriage. Of course they resemble one another, as we find them doing throughout the whole of Japan. Adoption of Japanese children has in past ages been one great way

2: Batchelor M-5 (1877-1924) 1927
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of keeping up the numbers of this race. Without it the Ainu would have been extinct long ere this. I have known many of the women come to Sapporo, stay a day or two with us, bring in nice fat Japanese babies for us to admire, and then go off to their homes, happily carrying them with them and registering them as their own native-born Ainu children. No wonder, then, the people resemble one another in many instances.

A friend called on me one day a short time ago, who had been to see one of the Ainu villages. In the course of conversation he said, "Are not these Ainu a very sullen and taciturn people? They struck me as being so." To such a person I must say, "No, the healthy ones are far from it, being quite bright." But times are difficult with them. They have to work very hard and sometimes wonder where the next meal is coming from. It is a very hand to mouth existence with many of them. Yet life for these people is not so hard as I believe it to be for many of the poorer Japanese living in the large cities such as Tokyo or Osaka, Hakodate, or even Sapporo itself. The struggle for existence is not so great, and some of the Ainu who have seen for themselves know this to be so. It is generally hard drinking which is the great drawback and arch-enemy. Take away the drink and then the Ainu will very soon be quite a happy, contented, and well-to-do people.

2: Batchelor M-5 (1877-1924) 1927
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161 In considering the causes of this decrease, there
628 are found to be several reasons which may be cited. From the oldest times there have been many bloody battles fought with the Japanese. The warfare was continuous throughout the ages, as has been shown in a previous chapter. Then there were misunderstandings causing internecine strife with pitched battles. And so the people have naturally been bleeding to death. This clan antagonism has not yet quite died out, but has now become a very weak factor among them. Forty-five years ago, it was so strong that I was once refused hospitality in one district because I had come from another. I was speaking Ainu only and my dialect betrayed me. However, on my second visit some years later, all was well and I met with no trouble.

177 Then, there are now two and a half millions of
161 Japanese here against about 15,000 Ainu. The former are pushing the people greatly, for the Ainu cannot compete with them. Next, they have had to come so
[262] suddenly from a meat and fish diet to a vegetarian one. This has told on their constitutions. There is
161 too much blood-relationship among them, through in-
[582] termarriage between people of their own village or district only. This has had a dire effect on them mentally. They have known nothing of medicine in general, and hygienic rules are nil. There has been a good
[165 deal of child mortality among them, and many of the
842] women are sterile. Many people die of consumption. Their smoky dwellings are not fitted for the preservation of health. It is sad to see them becoming extinct, but it is inevitable. In them I think the Japanese are losing a great asset to the Empire. The numbers are now being kept up, as they have been for some time past, by adopting Japanese children and registering them as Ainu. And marriage with the Japanese themselves is taking not a few. There is an ever-increasing
[144 162] number now of half-breeds, and among those called

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Ainu not much more than half are pure blood. Nay, I doubt very much if even half of them are pure Ainu.

The following folk-lore, showing how Aeoina, after doing what he was set to do on earth, forgot himself so far as to return to heaven unwashed and clothed in his old earthly garments, and was therefore sent back again to wash and change, is interesting.

"The divine Aeoina is called *Ainu rak-guru* by some, and this means 'Person Smelling of Men.' This is the way he came by such a name. After he had descended from heaven and made the first man, he stayed on earth with him for a very long time, teaching him and his children how to hunt and live. While in the world he lived just as the people did, and dressed in the same kind of clothing as they. When he had finished all that had been given him to do, he returned to heaven. Before setting forth, however, he quite forgot to divest himself of his earthly garments. On reaching Paradise, all the deities came sniffing with their noses, and, looking into one another's faces, exclaimed, 'Dear! dear! What a strong smell of men there is! Whence can it come?' On making a closer inspection they found it to come from Aeoina, who still had his earthly garb on. He was therefore requested to go back to earth immediately and divest himself of his human clothes. Having done so, he returned once again to heaven, and lo, the smell of men had departed from him!"

Here is another peculiar story about Aeoina making man. It runs thus:

"When Aeoina made man he formed his body of earth, his hair of chickweed, and his backbone of a stick of willow. When, therefore, a person grows old his back bends in the middle." The same story variously told is as follows:

"After the world had been created and set in order, God made many herbs and trees to grow out of the

2: Batchelor M-5 (1877-1924)1927
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The following is a remarkable legend of the Tungus and is interesting inasmuch as it offers an explanation as to how it first came about that their women made the first offers to the men for marriage. 583

It is well known among the Ainu that there is an admixture of Orok, Ghilyak and Tungusic blood in the veins of some of their folk who live in the north. The legend now to be given is not really Ainu but is from the Oroks, as told about the Tungus, and recited in the northern Ainu dialect. As might perhaps be expected, the language is a little mixed, for it contains words in Orok, Ghilyak, Tungus and Ainu; with one word also in Oltchy and another from up the Amur River. 144 [184]

"Long, long ago, in very ancient times indeed, there were two Tungus, a father and his son, living together in the same house. They were very poor. Some distance away from them there lived in another village a rich man together with his wife, also Tungus. The rich man went hunting among the mountains with his dogs every season, and killed many animals. He took large numbers of pine-martens, otters and foxes. As for the poor man, he also went hunting every year with his dogs but could get no more than about ten pine-martens, ten otters and ten foxes. His rich neighbours heard about this and chuckled. 539

"One year, after the poor man had finished setting his snares for pine-martens, he went farther into the mountains with his dogs to hunt game. He spent the first night in the open, and the next day went on again still farther. He continued thus daily till he came to the rich man's village. He entered his house and found that the husband was away from home. The wife was alone in the house and he was very much pleased to find her there. On looking round he was highly delighted to see the house full of pelts hanging in clusters. They were pine-marten, otter and fox skins. It was a sight grand to behold. The beautiful housewife

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

I was told here again that Ainu women often suckle small bears at their breasts so as to fatten them up for the festival; and one not infrequently sees the women in Ainu households chewing food, and letting the young cub take it from their lips.

These Ainu are much more interesting as types, and also much purer in race, than either the Piratori or the Volcano Bay Ainu. A learned missionary, who has not himself visited these people, writes as follows regarding them:—"The Ainu of the Tokapchi district, in Yezo, are spoken of as having been particularly addicted to this kind of warfare (night raids against each other, in which the men were murdered, and the women stolen and used as slaves or kept as concubines), and are even now held in abhorrence by the people of some villages. They are said not only to have murdered people, but also to have eaten some of them. They were, therefore, cannibals, and I have heard them spoken of as 'eaters of their own kind.'"[1]

From my own personal experience—and I may add I am the only foreigner who has seen these Tokachi, or as others call them, Tokapchi Ainu—I came to a conclusion very different from this. I found that not only were they not cannibals, but that, taken altogether, they were the most peaceable, gentle, and kind Ainu I came across during my peregrinations through the land of the hairy people. Indeed, I am sorry to say that it is not savagery that makes the Ainu bad, but it is civilisation that demoralises them. The only place in Yezo where I was actually ill-treated by Ainu, as my readers will remember, is the village where they were said to be "very civilised."

I have no wish to force my opinion on the public as the correct one. I do but describe what I have actually seen in a district in which others who have written on this subject have never set foot, and I leave it to my readers to judge who has most claim to be heard.

The language of the Tokachi Ainu varies considerably from the language spoken in more civilised districts, and none of the natives up the river could speak Japanese when I was there.

[1] Rev. John Batchelor, 'The Ainu of Japan,' chap. xx.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

the Ainu and the Koro-pok-kuru were two distinct races, it would be interesting to know who the latter really were, and what became of them. A learned missionary, Mr. Batchelor, writing on this subject, says:—"But I am of opinion that these pit-dwellers were closely allied to the Ainu in descent, and that the remains of them may now be seen in Shikotan and other islands of the Kurile Group. The inhabitants of Shikotan are much shorter in stature than the Ainu of Yezo. They are not so good-looking, and are said to be a very improvident race. The Ainu look upon the Kurile Islanders as the remnants of the Koro-pok-gurus; but this is a mere opinion, to be adopted or rejected at pleasure. That they are pit-dwellers *is quite certain*, for *they live in pits* at the present day."

Before being so certain as to what he was stating, it would have been well had the writer of the above lines visited the island in question. He would not then have committed so many blunders in so few lines. The inhabitants of Shikotan are *not* shorter than the Ainu of Yezo, and I cannot give a better proof of this than by asking my readers to compare the measurements which I took while there with the measurements of the Yezo Ainu. The medium height of the Shikotan Ainu is between sixty-one inches and sixty-two and three-quarter inches; the medium height of the Yezo Ainu is between sixty-one inches and sixty-two and three-quarters, or exactly the same. The chest inflated measures thirty-seven and a half inches with the Shikotan Ainu, and thirty-seven and a half with the Yezo Ainu, while the spinal column is only twenty-four inches with the Shikotan Ainu, and about twenty-six and three-quarters with the Yezo Ainu.

The Shikotan Ainu have the same structural peculiarity as the Yezo Ainu, namely, the length of their arms, which peculiarity, by the way, is greatly accentuated with them. The humerus is much longer than with the Yezo Ainu, while the ulna and radius are shorter; the hand is the same length. A Shikotan Ainu with outstretched arms is generally the length of one hand longer than his own height, which is more than is usually found with the Yezo Ainu. The medium foot is nine and a half inches with both Ainu. In the Ainu the tibia is rather flattened at its angular part, but the Shikotan

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south? They probably fled along the coastline in their "dug-outs," those who moved south occasionally landing to hunt or to attack their pursuers. Thus we can account for the occurrence along that coast of some of their implements, but of no pits, which they were not likely to dig in such circumstances. Having then retreated as far south as Ushongosh (Hakodate), and with the conquering Ainu still at their heels, there was nothing more natural than that they should cross the Tsugaru Strait,[1] only a few miles in width, carrying with them their kitchen-middens and pottery.

The Ainu crossed after them, and, pushing the retreating Koro-pok-kuru further and further south, exterminated them, and became the masters of the whole of Japan, the Kuriles, and Sakhalin. As they were thus pursued by the Ainu, whom they knew as a warlike people, and stronger than themselves, there seems to me no cause for wonder that the Koro-pok-kuru did not dig any pits while on the main island of Nippon, first, because these pits would have been the sure means of bringing the Ainu on their track, to their certain annihilation; next, because the climate, being a great deal warmer, they had no need for them. On the other hand, it is more than probable that the retreaters carried with them their kitchen-middens and pottery, which constituted their treasures, and without which they could not have prepared their food. The barbarous Ainu then came in contact with the Japanese, at whose hands they received the same treatment as that which they had inflicted on the Koro-pok-kuru. Little by little the land so easily conquered was lost again, and the conquering Ainu were ere long in retreat towards the north. They were beaten and defeated by the more civilised Japanese, and the few who survived had to cross over the Tsugaru Strait back to Yezo. There is not a single Ainu now to be found in Nippon, with the exception of a child, a half-caste, whose mother was an Ainu, and who lives about sixty miles south of Awomori. The mother of this child was the last of her race who was born on and who inhabited the main island of Nippon.

Ainu blood can be traced in many of the Japanese in the northern part of Nippon, especially between Shiranoka to Awomori, and also some corrupted Ainu words are still in use in the dialect spoken in that part of Japan.

[1] The opposite coast of Nippon can be seen plainly from Hakodate.

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The children wear long gowns similar to those of the women, and one or two of the children I saw had very fair hair. As will be seen by the illustrations, some of the men and women possess good features, more resembling those of European races than those of Mongolian type. They are gentle and quiet, like all other Ainu. They are submissive, and resigned to their sad fate.

The island of Skikotan is almost circular in shape, and it has one or two small anchorages on its north coast. I judged its diameter to be about twelve or thirteen miles. Etorofu and Kunashiri, though much larger in size, are of less interest to us in connection with the Ainu, as most of that race found there migrate from Yezo during the fishing season; therefore, nothing is to be added about them.

Etorofu is a long, narrow, but irregular island, over one hundred miles in length, and varying in breadth from five or six to twenty miles. It is very mountainous, and has some bold, rugged scenery, owing to its volcanic formation. Etorofu is by far the largest island of the Kurile group, and it possesses many safe anchorages, especially on its north-west coast, where several mountainous capes branch off the narrow strip of land, and afford small ships a fairly safe harbourage from west and south-westerly winds. Unfortunately, however, they are open to northerly and north-east gales, during the prevalence of which, should a ship happen to be cruising about in those latitudes, she would have to run for a shelter to the south-east coast. The south-east coast is not peopled, with the exception of a very few huts near Moyorotake, or "Bear Bay," at its most south-eastern point. A better shelter, however, is to be found in the bay, nearly in the middle of the island, on the shores of which are a few huts at Onembets and Imotsuto. Most of the coast is deserted, and the south-east portion is very rocky, huge cliffs, with high richly-coloured mountains in the background, ending like an impassable wall into the sea. Where the island is narrower there are some low terraces with scrub bamboo and stunted trees. Larch is found in Etorofu, while it is seldom found in Yezo. Heather-like plants are also indigenous in Etorofu, and cranberry bushes are frequent near the coast. From Betoya or Bettobu Bay down to its most south-western point Etorofu is

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The Ainu women of Shari are exceedingly pretty, as they do not tattoo the long moustache across their faces, like other Ainu. Some of them have a small semicircular tattoo on the upper lip, which is not very displeasing to the eye; and in some cases is even becoming. The girls have also given up tattooing their arms. The men are much taller than the Ainu men of other regions, and they seem to be rather ill-natured. Japanese blood can be detected in many of them, and that may account for it. While the women are prettier, the men have repulsive faces, possessing all the characteristics of purely criminal types.

One young fellow who sat for me was the very image of Robespierre in his worst moments, and an old man who sat for me afterwards would, according to Phrenology, prove to be a murderer of the first water. This gentleman was a troublesome sitter, and excelled in making the most awful faces, which were accompanied by sounds imitating those of wild beasts. The Shari Ainu build their storehouses with cylindrical roofs, similar to those of their brethren on the Kutcharo Lake.

After the heavy storm of the previous night the weather cleared up for the rest of the day, and the sunset, reflected in the limpid waters of the river, was simply magnificent. On the other side, sheltered by the sand-hills, were a few Ainu huts standing out against the brilliant red and yellow sky, and here and there a large fish jumped out of the water, leaving circle after circle of concentric rings to break for the moment the reflection in the water.

From Shari to Abashiri the road is for some distance among trees, mostly fir and spruce, and then the Tobuts Lake is reached, half of which is a mere marsh. It is picturesquely situated, and I followed its borders for about three miles, having the sea on one side, the lake on the other. The track was easy and mostly on sand. At the outlet of the lake into the sea is the Ainu village of Tobuts, access to which is to be had only by boat, as the river is extremely deep, and its current very swift.

In the proximity of Tobuts another and smaller lake, the Opoto, with its short and winding estuary, is on the left of the traveller, while a long way ahead the Abashiri rocks stand high on the horizon. A few Ainu huts are scattered along the

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142 developed. The space from the nose to the mouth is extremely long, while the chin, which is rather round, is comparatively short and not very prominent. Thus the face has the shape of a short oval. The profile is concave and the mouth and eyebrows are prominent, though of course the nose projects more than the lips, yet without being too markedly projecting. The chin and forehead recede, as has been said, and in the supraorbital region the central boss is extremely well marked; also the brow ridges, which, however, are slightly less conspicuous than the central boss. The ears are usually large, flat, and simply-developed, with long lobes; but unfor-
[301] tunately, owing to the heavy weight of their enormous ear-
rings this part of their ears is generally much deformed.
[304] Sometimes I have seen children with a hole in their lobes large enough for me to pass my finger through; with others, where the skin was not so elastic, the lobes were torn right through and the two sides hung down. In older people one does not see this so much, as their long hair entirely covers their ears. The average length of a man's ear is two and three-quarter inches; of a woman's, two and a half inches.

● 144 People have classified the Ainu as Mongolians, notwithstanding that they possess no characteristics whatsoever of the Mongolian races.

144 The colour of their skin is light reddish-brown, and not
145 yellow and sallow, like that of Mongolians; they are very hairy, and the Mongolians are smooth-skinned; the features of the one race are diametrically opposed to those of the other; the mouth is strong and firm in the Ainu and weak in the Mongolian; and the Ainu eyes, the strongest characteristic of Mongolian races, do not slant upwards, nor are they long and almond-shaped, as with the Chinese or the Japanese, but with their long axes are in one horizontal plane, as in most Europeans. Indeed, the Ainu have a much greater resemblance to the northmen of Europe in their prehistoric stage than to any modern races, and least of all to the Mongolians.

142 But let us examine the eye more carefully. The iris is light brown, sometimes tending towards dark grey. One seldom sees black or very dark brown eyes save in half-breeds; and they are deeply set, as with Europeans. The

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154 most was the unconscious ease with which they stood, sat, and slept, no matter in what circumstances.

It may be well to repeat here that the Ainu are not burdened, as we are, with articles of furniture and a code of manners which so greatly modify our attitudes and make us conscious of all we do. Moreover, we wear crippling boots and nonsensical garments, which, besides not being ornamental, more or less alter and deform different parts of our body, considerably restrict certain attitudes, and greatly stiffen some of our limbs; as, for example, the exaggerated smallness of waist in women.

● 144 It is remarkable what a close resemblance the hairy people bear to the prehistoric man as constructed by *savants* out of skulls and skeletons—a resemblance found, I believe, in no other race of savages.

516 142 Take an Ainu standing at ease; he carries his head straight, but without stretching his neck, so that if a horizontal line were passed through the *meatus auditorius* it would cut the face directly under the eyes. If another line were drawn perpendicular to the horizontal, we should find that the front of the face is not on the same plane with the forehead, but projects considerably beyond in its lower part. In thoroughbred Ainu the head is well posed on the cervical vertebræ, and seldom shows an inclination from back to front, from right to left, or *vice versâ*; but in half-castes an inclination forward, and also slightly from the left to the right, is a marked characteristic.

The body when standing still is a trifle inclined forward, but when walking the inclination is greatly increased.

The body is well balanced, and this inclination is partly due to the head being abnormally large for the body; also to the habit of keeping the knees slightly bent either when standing still or when in motion.

[480] The women, through carrying heavy weights on the head, are straighter than men when standing as well as when walking without a burden. Their spinal column describes a gentle curve inwards, while with men it has a slight tendency outwards. When an Ainu is standing at rest his arms hang by his side, the palms of the hands are turned inwards with a small inclination towards the front. But a pose which is

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Red hair, or hair with red shades in it, is common among the Ainu of the north-east coast of Yezo, and also among the Kurilsky Ainu of Shikotan, where nearly all the children have light hair. It darkens considerably as they grow older, as many of the men said they had light hair when young, which turned dark with age. Members of certain communities have inherited the love of bear-hunting; others the love of fishing; some tribes have a musical aptitude, and a certain artistic talent for rough ornamentations on wood; others have developed their inherited power of sustaining hunger and thirst. The only characteristic which all the different tribes have inherited, without exception, is love for intoxicating drinks; and this love is not only inherited by thoroughbred Ainu, but also by half-castes.

Mixed marriages between Japanese and Ainu are frequent, but the progeny are unfortunate beings, of whom a large percentage die when very young: those who live are generally malformed, ill-natured, and often idiotic. Their sight and hearing are not so acute as with the pure Ainu, and crosses are said to be sterile, with very few exceptions. If children of second crosses are born they seldom live to be more than five years old.

Half-breeds are invariably from a Japanese man with an Ainu woman, but occasionally an Ainu man marries or cohabits with a half-caste woman. I have never seen a pure-blood Ainu man marry a pure-blood Japanese woman. The majority of half-breeds are males: I should think two-thirds males and one-third females. The half-caste women are physically finer than the men, but they are said to be very generally, if not uniformly, sterile.

The products of the first cross greatly resemble in general look the Ainu parent, without being quite as hairy, though still very hairy; but a strange peculiarity is, that they get bald while quite young. One can easily detect them by their eyes, which are frequently like those of the Japanese, by the wide flat forehead, and by the pose of the head, which inclines orward. They generally walk with their toes turned in, instead of keeping their feet perfectly straight, like the pure Ainu. The moral and intellectual position of these half-breeds is a pitiful one. They are rejected by both the Ainu and Japanese, and are held inferior to both alike.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

A high moral standard, whether got from philosophic breadth or Christian virtues, does not suit a despised barbarian race like the Ainu. Nothing could or does kill them quicker than civilisation. Experiments have been tried to civilise certain Ainu: they were made to wash, bathe, and live in comfortable, clean quarters: they were instructed and got good food; but after a few months they had to be sent back to their native place and ways, for civilisation only killed them.

The half-castes have none of the good qualities of either race. They are neither as brave as the Ainu nor courteous and light-hearted like the Japanese. The following remarks, which I take direct from my diary, were written by me between Shimokebo and Tomakomai, on the south-west coast of Yezo, where many half-breeds are found along the sea-shore, and I shall pass them on untouched to my readers.

"The Ainu along this coast were decidedly ugly. Many half-breeds are also found along this coast. These half-breeds invariably grow bald in early life, whereas the Ainu do not. The hair on their back, arms, and legs is not so long or so thick as with the pure Ainu. Their teeth are neither so strong nor so sound. As is usually the case when a mixture of two or more races takes place, the lower and upper jaws not being of the right proportion, it follows as a matter of course that unusual pressure and friction injure and wear out the enamel of the teeth, thus causing premature decay. The Americans and Australians are good examples of this premature decay caused by the disproportion of the upper and lower jaws. Also, teeth which do not fit well together sometimes grow so long as to be a nuisance to the person who owns them. I found that these half-breeds have all the bad qualities of both the Ainu and the Japanese, and have not retained any of the good ones. They are ill-tempered, lazy, and vindictive. It is well to mention that, on the Japanese side, they have come mostly from the criminals exported by the Japanese Government, which fact partly explains why they are so evil-minded and untrustworthy. Instead of falling into the more civilised ways of the Japanese, these half-breeds prefer the wild life of their Ainu ancestors; and if anything they are wilder than the Ainu themselves. Insanity is very common among half-breeds.

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

Contact between the Ainu and the Japanese, their southern neighbours, is of long standing[1], and for a considerable period the life of the Ainu had been subject to Japanese influence through what was called the "basho" or district system that lasted from before 1789 to 1869[2]. In 1868, Hokkaido came under the administration of the Japanese Government: the island became a part of the territory of Japan and colonization was started.[3] With this began a process which greatly changed Ainu life, so that today the Ainu language is rarely spoken and then only by the aged; full-blood Ainus are about to be extinct; and the whole system of their subsistence has been profoundly altered. The most sudden and significant change in their mode of life happened in 1883 when the new Government started carrying out its programme of encouraging the Ainu to take up farming[4]. The object of this paper is the Ainu as they lived their autonomous life in the last phase of the intermediate period between the abolishment of the "basho" system and the introduction of new life based on agriculture[5].

The Aim and Method.

The Ainu have interested many students concerned with the origins of this ethnic group, their customs and artifacts as well as their bodily features. The result has been listings of patterns of those elements and mappings of their distributions, but little has been known about the process of their life, that is, how the Ainu have lived and are still living in the fields. To take an example, although the Ainu is described to have been a gathering people with no necessity of nomadic wanderings (HABARA, 1937, pp. 73-74, quoted from The Aborigines of Hokkaido published by Hokkaido Government; Note 40, scarcely anything has been investigated about how they maintained a settled life and in what conditions and with what effects, even the ascertainment alone of which may be of theoretical significance.

Man is a unique animal with unique properties; yet he remains part of the biotic world and his life process at any level of organization, whether at that of the cell, the individual or the group, is nothing but a part of nature. This paper deals with the Ainu not in terms of the types of implements and customs but of a life process functioning on a system of activities incorporating these means and mechanisms. The life process as such should be understood in the context of habitat, the place of abode, because no organisms can function apart from it. On the other hand, their activities should be understood in terms of the contribution to maintainance of the individual, the group and the species because this is what the students of organisms consider as the end or purpose of life process in general. From this point of view the present writer has attempted to analyse the modes and arrangements of Ainu activities with reference to their habitat and their group

1: Shternberg--37 E-5 (1890-1897, 1910) 1933 RX2 Gilyak RX2
Tungus RY5
Ainu AB6
Sakhalin

/1/

Classification of the Aboriginal Population of the Amur Region

TAG 197

If a linguistic basis is used for the classification of tribal composition, the aboriginal population of the Amur region /Priamur krai/(the Amur, Primorye, and Sakhalin oblasts) naturally falls into three completely dissimilar groups: 1) the Tungus group of nationalities, spread throughout the entire region and speaking different dialects of the Manchu-Tungus language; 2) the isolated tribe of the Gilyak, whose language is completely different from the languages of the Siberian peoples and in its structure stands closest of all to the American languages; 3) the equally isolated tribe of the Ainu, speaking a language which is completely distinct from both the Siberian languages and the Americanoid languages, and which has preserved in its structure pronounced features of monosyllabism.

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These groups also differ considerably from one another in other essential traits, which testify to a complete absence of tribal kinship among them, specifically: The Ainu with their characteristic trait -- an abundant hair-covering over the entire body and, in particular, the abundant growth of hair on the face -- still represent an unsolved anomaly among the peoples of the Mongolian tribes, one of whose basic traits is the scarcity of facial growth; furthermore, in their material culture, religion, and family structure (characteristic features of maternality /materniteta/), they display peculiarities which rather bring them close to the peoples of Indonesia, and they are completely distinct from both the Tungus group and the Americanoids (1).

1. See the article, "Ainskaia problema /The Ainu problem/," below /untranslated/. Ed.